MISOPORMIST,

Or ſome Loathſome

ABOMINATIONS

OF THE

Romiſh Faction,

Diſcovered in a

LETTER to a FRIEND.

By *W. B.*

Daniel 8. 13. *Then I heard one Saint ſpeaking, and another Saint ſaid unto the certain Saint which ſpake; How long ſhall be the Viſion concerning the daily Sacrifice, and the tranſgreſſion of Deſolation, to give both the Sanctuary and the Hoſt to be troden under foot?*

Revel. 17. 5. *And upon her Forehead was a Name written, Myſtery Babylon, the Great, the Mother of Harlots, and Abominations of the Earth.*

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MISOPORMIST:

Or some Loathsome Abominations of the

Romish Faction,

Discovered in a LETTER to a Friend.

SIR,

YOur Book you sent me, I have herewith returned. It is to me no marvel at all to find these men forward in propagating their Faction; I know of none acquainted with either Divine or Humane Story, that hath not met with instances of mens Activity and Keenness, in promoting perverse and wicked Wayes, and that as well out of Principle as Design. If I conjecture not amiss, they have some encouragement in this juncture of time to be hopefully Active, from the unacquaintedness of this present Generation with the Vanity, Falshood and Tyranny of Popery, which our fore-Fathers so much groaned under; against the Intanglements and Corruption whereof, they were so careful to fortifie and secure themselves and their Posterity, when they had made some escape out of it, as the many needful and well-concocted Laws in force against the Papists do witness; which will be more then vindicated from severity, if the

Carriage and Practice of the Papalines in former Generations be examined and considered in our English Chronicles. And though from several Authors both Forreign and Native, Ancient and Modern, the Vanity, Impurity, and Falshood of the Romish Doctrine be fully manifested; yet if I greatly mistake not, it would be a Work well worthy of applause and acceptance, for some able and judicious Pen to publish, in this day of their Confidence and Boasting, an Enumeration of their Doctrinal Legends, and a Rehearsal of the Vileness and Obscænity of their Practices, who have been the Assertors of their way, and esteemed the Pillars of their Sea. And I reckon it more especially necessary for some to ingage in such mentioned undertakings, because for many years last past, there having been little fear of danger from Popish Infections, there hath been little fence against them. It doth indeed remain the manifest duty of all in their respective Places to appear against these Delusions, and to watch over such they have care of, and relation to, that as much as may be, their poisoned Allurements and Insinuations may be circumvented and frustrated. I know you are not wanting on your part herein; but if it can be, let Resolutions and Endeavours be heightned in further degree; let not the Instruments of Satan, in wicked Designs, exceed in their Endeavours the Servants of Christ, in his Work, seeing they are under the Conduct of so Glorious and Gracious a Master, and have the assurance of his Word of a blessed Reward. Since I have taken notice of their Activeness, I have made some enquiry into their Principles and Tenets, with not a little strictness, and the more I consider, the more I loath them; these Scriptures, 1 *Tim.* 4. 1, 2, 3. 2 *Tim.* 3. the former part of the Chapter, 2 *Pet.* 2. with some other Scriptures, point them out, and likewise foretel their ruine, which their present confidence foreboads to be near approaching. I shall acquaint you with some Particulars, as they recurre to my mind, and give you some account of my Travels into those Authors I did inspect for my satisfaction.

Meeting in several of their Authors much boast of the Antiquity of their Romish Church; upon consideration of the same, I find there is no weight in that Allegation. There were Churches of Christ

Christ planted at *Jerusalem*, at *Antioch*, before there was a Church planted at *Rome*: but if that were granted, that the first Church of Christ had been at *Rome*, it amounts to nothing of advantage for the Papists or their pretended Church there, which for many Centuries of years is turned out of the Path the Primitive Saints walked in at *Rome*, the instance of whose Purity and Heavenliness, is of no other consideration or moment to these present Generations, then the quotation or remembrance of a Womans first Espousals to her Husband, from whom she hath been many years Divorced for her Adultery, and breach of Marriage-Covenant. Neither indeed doth the Pope with his Faction at *Rome* Symbolize more with the first and Ancient Church there, then the Mayor of a well-constituted Corporation, doth with that Monster of mankind *Changeian Congus*, the great Thief, who of late made such Carnages and Depopulations in *China*. The Papists ascribe to *Peter* a Supremacy under Christ, above all Causes and Persons, to Govern and Order the Church, which Power they branch out in many Particulars; and this is derived from him in Succession to the Pope, who continues in the exercise thereof, as they affirm.

To reckon or rehearse the many long and fruitful Branches, which are said by them to spring from this imagined Root, would tire me to write, and trouble you to read; whereas the pretended Supremacy of *Peter*, is a groundless fancy of theirs: The Power and Authority of the Apostles was equal, and the Commission, *Go Teach all Nations, Baptising them*, &c. was equally given to them all; and the Promise, *I will give thee the Keys of the Kingdom of Heaven*, was made to all the other Apostles in common, to them, though spoken to *Peter*, as his confession immediately before was in the name of the rest: That he had any Power or Commission above the rest, cannot be proved by Scripture; or that he claimed or exercised any precedence amongst the Apostles. At the Council at *Jerusalem*, he first in order, as Prolocutor, speaks, *vers.* 12. *Barnabas* and *Paul* with great silence of the rest are heard, *ver.* 13. *James* answers, whose Sentence prevails; and then not *Peter* onely, but all the Apostles and Elders, with the whole Church conclude. I see not any thing herein that looks like a Primacy; by all that I

have seen, it can never be proved that *Peter* was Bishop at *Rome*; I do not mistake in saying the contrary is the truth: he was an Apostle, and the Apostles had not any certain place designed them, the whole world was their Dioceſs, *Mark* 16. 15. *Go Preach the Goſpel to every Creature under Heaven*; and *Peter* directing his Epistle to the Churches he had planted in *Pontus*, *Galatia*, *Asia*, *Cappadocia* and *Bithinia*, makes no mention of *Rome*; though it is possible he might be there as an Apostle, yet not to reside there.

For proof of their Allegation that *Peter* was Bishop at *Rome*, they cite *Hierom de viris illustribus*, who saith, *That* Peter *was Bishop at* Antioch *seven years, went to* Rome *the second year of the Emperour* Claudius, *that he was Bishop at* Rome *twenty five years, to the fourteenth year of* Nero *when he died.* In the eighteenth year after the Ascension of Christ, was the conference of the Apostles at *Jerusalem* about Circumcision, which was the tenth year of *Claudius*, who died within four years after; and *Nero* succeeding him, reigned but fourteen years, four and fourteen make eighteen; How could it be that *Peter* did sit seven years at *Antioch*, and twenty five years at *Rome*, when by their confession he died the last year of *Nero*, which was no more then eighteen years from the time of the Council at *Jerusalem*, before which he never came at *Rome*, neither is it likely, nor can it be proved that he was at *Antioch*?

If it were proved or granted that *Peter* had a Primacy above the rest of the Apostles, or was at *Rome* as Bishop, it betters not the case for the Popes; for *Peters* dignity, if it was granted or proved he had any, was Personal, and consequently ceased with him; no foundation can be derived from thence for the Popes Supremacy, neither is there any Commission in the Goſpel for any to exercise such Office as the Pope challengeth: Namely, as Deputy for Christ to govern the Church till the end of the World; in all likelihood, if any such there had been, it would have been mentioned, *Ephes.* 4. 11. where the Gifts that Christ after his Ascension gave to his Church, are reckoned up; and if such a calling as the Popes claim had been, it would with the rest have here been named, and the Gifts pertaining thereto.

I next came in my search to inquire after the management of this

this uſurped Power (for otherwiſe I could not, cannot eſteem it) that theſe pretended Succeſſors of *Peter* do take upon them to exerciſe. If the eternal Sovereign and Mediator had deſigned ſuch a Function to a ſucceſſion of men to be mannaged, we might ſurely expect he would in his infinite Goodneſs and Power, have raiſed and fitted ſuch Inſtruments as would have furthered the main deſign of the Goſpel, in promoting Faith and Holineſs; but when I made inquiſition after them for this end, I found nothing more contradictory, and no appearance of men or deſigns in the World more oppoſite to Chriſt, his Truth and intereſt, then theſe Popes; conſidering them either in their perſonal capacity, or as they ſtand in Relation to their feigned Office.

For their perſons, I cannot find that any Conſtitution of men from one end of the Earth to the other; nay in my ſmall reading and obſervation, I cannot glean up from the beginning of Gods Creation till this time, from among every ſort of men that have acted their parts on the Stage of this World, any number of men to compare with the Popes, who have been ſo ſuperlatively excreſcent in Villanies and Miſchiefs of all ſorts as theſe men have been; by their Secretaries and Creatures diſcovered and publiſhed to be, *Covetous, Proud, Ambitious, Blaſphemous; Conjurers, in League with the Devil; Inceſtuous, Sodomites, Whoremongers, Cruel, Murtherers, Poyſoners one of another, Treacherous, Cozeners, Blood-thirſty, Embroiling Kingdoms and Nations in Warrs and Slaughters*; with many other filthineſſes not here inſerted; every of which Attributes if I had leiſure, or it were worth the while, I could conjoyn with their reſpective Subjects of the Popes they appertain to: *I* had almoſt forgot to mention Pope *Joan*, who ſat in the Chair of the Papacy two years and one month, who being great with Child by her Servant, as ſhe was going to the *Lateran*, between the *Theatre*, which they call the *Coloſs* of *Nero*, and S^t^. *Clements*, was delivered of a Child, in the year 853.

By the Image and Superſcription, you may know to whom this Coyn belongs; and by the Livery they wear, to whom they appertain: If they were the Children of *Abraham*, they would have done his works; if called to the exerciſe of an Office that Chriſt had inſtituted,

instituted, they would have promoted (in their personal endeavours at least) the honour of that Lord, whose Substitutes they pretend to be; but to give you one taste of their seriousness and zeal for Christ, *I* have inserted a saying of Pope *Leo* the tenth, spoken in answer to *Bembo* one of his Cardinals, who had uttered something out of the Gospel to him, *It hath been ever sufficiently manifest* (saith *Leo*) *what profit this Fable of Christ hath brought us in.* When *I* had found them as to their persons so bad, *I* concluded from such a Fountain there could be no other then corrupt Streams; if those that pretended to the Deputation were so vile, surely their Derivatives would hardly be found Saints: But when *I* entered upon this task, *I* was encountered with such multitudes and varieties, and all so filthy, that *I* took it for truth, comparing and considering all things (and I yet remain indued with that belief) that these were the Locusts said (in *Rev.* 9. 3.) to come up out of the bottomless Pit; My memory will not refund all the Depositories of this nature *I* committed to it, but some as *I* call to mind *I* will instance in.

The Cardinal Dignity is accounted the most eminent of all amongst the Papists, the very next in Degree to the Pope; of them receive the Testimony of *Nicholas de Clemangiis*, one of their own Divines. *Who can* (saith he) *sufficiently express the insatiable hunger of their Covetousness? What greediness is this to hold such a number of repugnant and incompatible Benefices? they are Monks and Canons, Regulars and Seculars; under the same habit they enjoy the Rights, Degrees, Offices and Benefits of all Religions, of all Orders and Professions, not two or three, but ten, twenty, an hundred, two hundred, yea sometimes four hundred, even to five hundred and upwards; and those no petty ones nor contemptible, but of the fattest and best: and how great a number soever they have of them, they are never content, but would still have more; they daily sue for new Grants and Graces, they catch up all Vacancies, and go away with all.*

By this account (from one of unquestionable credit even amongst themselves) of the highest Sodality amongst them, you would scarcely be induced to admire them. Their greediness, instanced by the Author, brought to my Mind the Poetical Fiction of the Harpyes, which they fained to be *Jupiters* Dogs; and a Man may boldly

boldly say, The Fable was as much of Kindred to Truth, as these Men are to Sanctity.

Concerning an Inferiour Order or Fraternity, called the Order of Penitents, (the said Order is called by many other names.) I find this upon Record from one of their own. *There are some poor Innocents* (saith he) *that enroll themselves amongst those of this Order, thinking to find the Salvation of their Souls there, and to enjoy the benefit of many Indulgences granted them: some of them pride themselves in going in a Masque, as it were, and walking about Town in a White, or Black, or Gray Garment; some with their White Sandals on their Feet, and their Sweet-meats in their Pockets, as they pass along to throw at their Sweet-hearts, after they have cast many an Amorous and pittiful glance at her. Another with a Whip in his hand, set with pricks, lancing himself, and drawing blood from his back, who goeth from Street to Street, and Church to Church, begging for mercy, serving for a Spectacle and offence to many that behold these Antiques; but the most part of them* (saith he) *are States-men, fine, cunning, delighting in troubles, and enemies of peace, which make use of such Assemblies to cast their Plots to build their Designs, and put them in execution.* An Order and Practice very conformable to the Pope their Head, whose grant and influence they derive their being and behaviour from. The Bishop of *Mende*, in the Council of *Vienna*, spoke these words: *It would be useful that Fraternities, wherein both Clergy and Laity do nothing but fowle themselves with delicates, live in dissoluteness and drunkenness, and busie themselves in divers places against their Superiors, were abolished.*

I tell you, a Volumn might be filled with recitals of this nature, concerning these Orders and Derivatives. For your full satisfaction in their carriage and doings, as you have occasion and opportunity, consider the Narratives made in *Speeds* Chronicles, in the time of their being expunged hence by publick Authority.

The Order of *Jesuites* instituted by *Paul* and *Julius* the third, is of all other the most pernicious to States and Kingdoms. You will believe the same if you consider their Vow, *viz. As many as shall make profession in this Society, let them not onely know before they make it, but remember as long as they live, that all this Society in general, and*

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more particularly those that are professed in it, serve God under a faithful Obedience to the most Holy Father Pope Paul *the third, and other Popes his Successors: And though we be taught by the Gospel, and do know by the Orthodox Faith, and firmly hold that all the faithful people of Christ are subject to the Popes of* Rome, *as to the Head and Vicar of Jesus Christ. Yet notwithstanding, for the greater devotion to the obedience of the Sea Apostolick, and the greater denyal of our Wills, & the more certain direction of the Holy Ghost, we have judged that it would be very commodious that every one of us, and all those that shall hereafter follow the same profession, besides the commonty of the three ordinary Vows, be bound hereunto by a more special Vow, (to wit) That whatsoever the present Pope, and all others hereafter for the time being shall command, for the good of Souls, and propagation of the Faith, into what Countrey soever they shall please to send us, that we be bound to perform their pleasure immediately, without any tergiversation or excuse, for as much as lies in our power, whether they be minded to send us amongst* Turks, *or other* Infidels *whatsoever; yea, though it be even to those called* Indians, *or among Heretick, and Schismaticks whosoever they be, or amongst Christians. And to the end that no ambition or refusal may take place amongst us, by occasion of these Deputations and Elections of Provinces, let every one know he need not trouble himself or others about, nor take thought for it, inasmuch as all the care thereof must be left to God and the Pope, as his Vicar, and to the General of the Society.* This their Vow.

Let any man judge whether the Souls of these men that make this Vow, be their own or not? Or whether they can excuse themselves from the Popes Commands whatsoever they be? Can any Kingdom or State be secure where these *Janizaries* are admitted? If the saying be true, That *he which cares not for his own life, is the master of another mans*, Can any live secure where these Assassinates are entertained? Can that people escape a dismal blow, that in all parts amongst them have some of these? That upon the least whistle will run, some to their Knives, some to their Swords; that will arm themselves with fraud and perfidy, and make under-hand Plots and Projects. Let not Words, but Examples be credited; let the Attempts against our Famous Queen *Elizabeth*, her Life and Reign

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be minded, the Powder Plot considered, the Murther of *Henry* the Third of *France*, and the Popes singing *Te Deum* thereat; the attempts upon *Henry* the Great, and at last his murther; with other cursed effects of these mens performances in obedience to their Pope. Read the *Aphorism* of *Emanuel Sa*, a Jesuite, set down in his Book published 1599. who publisheth therein (as he professeth after forty years study of the Point,) *That the Rebellion of a Clergy-Man is no Treason, because he is no Subject.* To prove their Doctrine and Practices pernicious to Kingdoms and States, I could mention many instances; but the Attempts they have made, and the Blows they have struck, are too well known in *Europe*. *Oh Generation of Vipers! Who hath forwarned them to flee from the Wrath to come?* For more then any Generation of men, since those to whom it was first spoken do these deserve the imputation and warning.

It comes next in order for me to tell you what I found concerning this Vicar and his Dependants, as to the Service and Furtherance they had done the Gospel in their days & Generations. And I observed in very many Authors such Sophistications & Depravations of Truth, with intrusion of endless Fables, and Unscriptural, yea, Antiscriptural Traditions, imposed upon such as were subject to their Domination, that in such as knew not their denying the knowledge and reading of Scripture to the people where they prevailed, it would raise some marvel that men even half a sleep should not see and detect their villany & falshood, and loath and expunge them from their Societies for the same: But now in these last Ages of the World, when without their leaves the free use of the Bible is obtained, and the knowledge of God's revealed Will thereby made known, they bestir themselves with all their diligence to weaken the Divine Authority of Scripture, accusing it of contradiction and imperfection (this you know, for it was contained in the Book you shewed me) And not without good reason do they labour therein, for they will find where the Truths of Scripture do prevail, their Dominion and Reputation falls to the ground. It must be granted the Scriptures contradict and condemn their filthy practices. A Story comes now into my thoughts of a Bishop of their own, that finding a Bible (it is a Book little known or used by, or amongst

many of their Doctors) and reading in it, was asked by his Companions, What Book it was? who replyed, *I know not, but this I find, whereſoever I look, it ſpeaks againſt and condemns us.* It is not therefore ſtrange they ſhould accuſe it: but the Murderer or Felon accuſing the Statute that condemns him for ſeverity, doth thereby neither render himſelf guiltleſs, or the Law faulty; the Scriptures and every *Iota* therein, when Heaven and Earth are paſſed away, ſhall remain ſtable, and to their eternal woe muſt they feel (if they repent not) the accompliſhment of God's Truth therein, in the exerciſes of his ſeverity upon and againſt them.

But upon further converſation amongſt them, I diſcerned, that in their quarrel againſt the Scripture, the Papiſts have another Deſign, namely, the exaltation of their Mitred Monſter; alleadging and reaſoning for that purpoſe in this manner, That for the reconcilement of Contraries, and determination of Difficulties, a Judge is needful; which ſay they, Muſt be the Pope, whoſe infallability, in his Deciſions and Interpretations of Scriptures, all are bound to acquieſce in. This is their avowed Maxime in this matter. And a man would wonder how any ſort of men, owning this for a Principle, ſhould differ, at leaſt longer then till they have opportunity to ſtate their Controverſie to their pretended Judge; but in regard of the ſtrife, hatred, and difference that is manifeſt, and of continuedneſs amongſt the Students and Fraternities of this Profeſſion, (not a whit leſs then amongſt thoſe they accuſe for diviſions) you muſt conclude this a futilous inſtance of theirs, for the Popes among themſelves (not only when a Schiſm of Popes was, ſometimes two and three at once) have condemned the Decrees of one another, and burnt them; (I do not remember to have met with any granting their Infalibility to have its temporary receſſes from them) and the Papiſts differ greatly among themſelves concerning this very Point: for moſt of them will not own the Pope to be the proper Subject of this Infallibility, but ſay, It is a General Council only; and others affirm it is a General Council called by the Pope, wherein he is to preſide; ſo that not onely the differences among themſelves, but their diſagreement about the very Subject of their pretended Infallibility, proves it a Fable, and the Claimant there-

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of, *viz.* the Pope, to be a Ridiculous Usurper therein.

For the Popes sufficiency in his interpretations of Scripture, I could give you some instances that would prevail with you to a contempt of, instead of Veneration for them; let one brief one suffice to be mentioned, it is of *Luke* 22. 38. "*Behold, Lord, here are* "*two Swords.* Saith Pope *Boniface*, In the Churches Power are "two Swords, the Spiritual and the Temporal; when the Apostle "spoke thus, the Lord answers not, it was *too much*, but *enough*: "Certainly he that denies the Temporal Sword to be in *Peters* Pow-"er, doth ill observe the Speech of Christ, *Put up thy Sword into* "*his Sheath.* Doth he not hit the Nail on the head? Is not the Exposition genuine, and for his purpose to the full? even as his that would prove Hereticks to be killed from that Scripture, *Hereticum deruta*, that is, saith he, (and he was a *Rabbi* of their own) *De vita tolle.*

The Papists condemn yea, deride the Doctrine of imputed Righteousness; and the *Rhemists* call it, *A fantastical new-no-Justice*, stiling thereby the Truth of God, which is indeed the Souls onely stay and support in distress, a groundless conceit; their design in decrying it, being to beget and preserve regard to their lying and gainful Innovations which are overthrown by it. The Righteousness whereby Believers are justified, is in Christ by inhesion, in them by imputation, *Rom.* 4. 6. *David* calleth the man Blessed, to whom God imputes Righteousness without works; not only the thing, but the tearm is Scriptural and of God. This Truth is clearly and undeniably evidenced in that Antithesis recorded 2 *Cor.* 5. 21. Wherein both our sins are expressed to be imputed to Christ, and his Righteousness to us. The Papists say, It is an absurdity to say one is Righteous by the Righteousness of another: but the contrary is manifest, considering the Relation Christ stands in to his People, they being Members of his Body; he being of God made to them Righteousness, as is expressed, 1 *Cor.* 1. 30. For them to gainsay the plain Texts of Scripture, is no novelty nor unusual thing; but these Wretches that thus impung the imputation of Christs Righteousness, stick not to exalt the Merits of dead men, and the Righteousness of Monks, as available for others, and im-

puted to them. The Scripture concludes all men under sin, none Righteous, no not one, *Rom.* 3. 12. And men by comparison of themselves, and doings, with the Righteous Law of God, are manifested and discovered to themselves to be sinners, *Rom.* 3. 20. God hath pronounced the penalty of his Curse upon all Transgressors of his Law, *Gal.* 3. 10. which every Offender is lyable and bound over to undergoe. Now the Mercy of God in himself hath no prerogative above his other Attributes; it takes not a man out of the hands of the Law, till Justice be satisfied, which satisfaction must be commensurate with the Offence, and proportionate to the Injury done to the Blessed and Eternal Sovereign, whose Commands and Royal Will had been disobeyed. Miserable man being unable to such a performance, God laid help upon him that was mighty to save, *Isa.* 63. 1. who in the Body prepared, presents himself to do his Fathers Will; and being God and Man in one Person, by his one and onely Sacrifice for sinners, obtained Eternal (not Temporary only) Redemption for them that believe, *Gal.* 4. 5. He was made under the Law, that he might redeem them that were under the Law, that is from under the Curse of the Law, he being made a Curse for them, *Gal.* 3. 13. And seeing without Blood there was to be no Remission, God ordains the Blood of Christ should cleanse us from all sin, 1 *John* 1. 7. his Blood and Sufferings being the true cause of the Remission of sins, which are expiated thereby: for though Christs Sufferings were not Eternal in regard of time, yet they were equivalent to Eternal pain, in respect of the infinite Dignity of his Person; and in respect of the burthen of Divine Wrath which the whole World, and all the creatures therein, were not able to stand under or to endure; he was not only the Redeemer, but 1 *Tim.* 2. 6. the ἀντίλυτρον, *Redemptionis pretium*, the Price or Ransom for which sake the Soul is made partaker of Redemption. The other part of his satisfaction, is his conforming himself to the Law, and performing perfect obedience thereto, in his Original and Actual capacity and considerations, whereby he hath purchased for his, Life Eternal, as the reward of his purity and obedience, accomplished for, and imputed to them.

Now if there be one Mediator only, 1 *Tim.* 2. 5. who (*Heb.* 10. 14.)

14.) by his one Oblation hath perfected (not for a while, but) for ever them that are Sanctified; and *vers.* 18. there is to be no more offering for sin, because remission of sins, the end of Offerings, and of Sacrifice, is already obtained by Christs Sacrifice. With what face can these Romanists obtrude upon Professors their Idol and Impostorism of the Sacrifice of the Mass, so called by them, and alleadged to be available for the Quick and the Dead? Which pretended Offering and Sacrifice of theirs, is either the same Christ offered upon the Cross, or some other; if they affirm it the same, then are they Blasphemers, that make Christs Sacrifice imperfect; onely began at the Cross, and accomplished by their Mass Priests. If they say their Sacrifice of the Mass is another then Christs Sacrifice, they are likewise Blasphemers, and accuse his Sacrifice of imperfection, as not available for remission of sins of it self, without the supplement of theirs; expressly contrary to the Scriptures instanced in, *Heb.* 10. 14.

The Papists dream of a Purgatory, wherein they fain men are purged by suffering pain, whereby they satisfie for their Venial Sins, & for the Temporal punishment of their Mortal Sins, (which distinction of sins so made, is erroneous and damnable; for the least sin deserves the Wrath of God, whose Soveraignty is contemned, and Majesty affronted thereby; and there is nothing but the Blood of Christ can cleanse the Soul from the guilt or filth, or free it from the punishment of the least sin) the Scripture, *Heb.* 1. 3. is express, Christ hath by himself purged our sins, not left any kinds or degrees to be purged in their dreamed-of Purgatory. And *Rev.* 14. 13. *They that die in the Lord rest from their Labours* (which cannot be true, if they go to Purgatory) *and their Works follow them*, at the heels, as a Servant doth his Master. But by this cheat and device of theirs, taught and inforced upon the blind and deluded ones subject to them, have they greatly enriched themselves, perswading poor wretches that there was such a Purgatory, in which the Souls of men departed, were in torments; and that it was in their power to deliver them out of it; and that mens love to their Friends was best and chiefly expresst this way, namely, by their Devotions and Contributions, for their ease and release; many times feigning appear-

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ances and desires of the Dead for that purpose: and it is very likely to promote and confirm them in this wickedness, the Devil hath been suffered to appear to them, and speak words to that effect.

If what they say, be Truth or Sense,
That Souls of men departed hence,
In painful and tormented state,
Remain in durance fast, and that
To free them thence their Pope hath power,
Ev'n as he please in any hour;
A cruel Wretch must he needs be,
That lets them lie in misery.
But if this Doctrine be a Fable,
The Pope, and all his crew, a Rabble
Of filthy Cheats, and vile Deceivers;
As that's the Truth: then let us ever
Reject and shun, with detestation,
The Romish Beast, and all his Faction;
And pray from their Abomination,
Good Lord preserve us and our Nation.

To enumerate the parts of Doctrine corrupted by them, is a task of some years, not a performance in a Letter; some few, as I call them to mind, I will inform you of.

Papists say, *That man hath freedom of will in Spiritual Matters, and that man's will by its Natural Power, cooperateth with Gods Grace in Soul-Conversion.* Which is untrue, 1 Cor. 2. 14. *The natural man perceives not the things of the Spirit of God*; if he doth not know them or perceive them, he cannot will them: for the Understanding, in order of operation, preceeds in its working the operation of the Will; Nay saith the Apostle, *He cannot know them, because they are spiritually discerned*; Betwixt a Natural Understanding, and a Spiritual Object, there is no cognation or affinity.

The Papists affirm, *That besides the written Word, there are unwritten Traditions, which must be believed as necessary to Salvation.*

And

And these, say they, are either Apostolical, delivered by the Apostles, not written, or Ecclesiastical, decreed by the Church upon occasion. But where are those Apostolical ones instanced in? What Ark have they been kept in? How have they been detained from the knowledge, and the sound therefore kept from the ears of as wise and as honest men as themselves that have listned after them? Or rather are not these fathered upon some, that living many ages since, are by some of their Miracles made to speak after they are dead? As to their Ecclesiastical Traditions, King *Charles* the first told them truly, in his Printed Conference with the Marquess of *Worcester*, That by depraving the true Monuments of Antiquity, and adding multitudes of their own Legends thereto, they have done the Christian Cause more harm then ever they are able to repair. *Isa.* 8. 20. Should not Gods People seek to him, and the living standing Rule of his Word for directions? Shall a people that through the exercises of Gods exceeding riches of Grace and Power towards them, are made to live in a Spiritual sence, have recourse to the dead and senceless dreams and delusions of these Babylonish Wizards? The Prophet directs whither to have recourse for decision of difficulties, *To the Law, and to the Testimony, and if any speak not according thereto, it is because there is no Light in them.* Let the Traditions and Decrees they mention, which are found light in the Ballance of the Sanctuary, be condemned and rejected, as the spurious issue of their own gain-contriving-Inventions, and perish together with them.

The Papists teach, That Christians are as much concerned and obliged to making Vows as the Jews were; and thereupon they ground their Vows of Chastity, of Poverty, of Monastical Life, and Regular Obedience, with many others.

There is not a parity of reason in the Parallel betwixt Jews and Christians. But to let that pass, their Votaries of Chastity have demeaned themselves in that manner, as that they have in History been deciphered to be the Champions of greatest renown for uncleanness; and their Habitations very Stews and Brothel-Houses: Many hundreds of Skulls and Bones of murthered Infants found at the dissolution of their Houses in *England*, was a testimony how well

well they kept that Vow. Their Vow of Poverty is sinful, *Deut.* 28. 48. Poverty is reckoned among the Curses of the Law, not to be Vowed. 2 *Thes.* 3. 10. *He that will not work, must not eat.* Their Vow of Monastical Life is wicked, men are to be serviceable to God in the Duties of the second Table, which these (in *England*, formerly called *Abbey-Lubbers*, a fit term for them) are not. Their Vow of Regular Obedience, which stands in the observance of outward things, as Meats, Drinks, and Apparel, is against Christian Liberty; the whole Fabrique they build upon this Foundation is abominable, and a Doctrine of Devils, which you may find Propheſied of, 1 *Tim.* 4. 1, 2, 3.

The Papists teach it lawful to make Images to resemble God, though not in respect of his Divine Nature, yet in respect of some Properties and Actions; which to do, is expresly forbidden in the second Commandment, *Thou shalt not make to thy self any graven Image, nor the likeness of any thing in Heaven, &c.* So that herein is forbidden the resemblance of God, and worship of him, in, by, or at any Image. The Fact of the *Israelites*, *Exod.* 32. is condemned as flat Idolatry; albeit they worshipped not the Calf, but God in it; for *vers.* 5. *Aaron* proclaimed, *To morrow shall be the Solemnity of Jehovah.* And we must not think them so stupid, as to believe that a Calf made of their Earings should be esteemed by them the God that brought them out of *Egypt*.

The Papists affirm, That the Bread in the Eucharist, after the words of Consecration said by the Priest, is transubstantiate, and changed into the very substance of Christs Body. Which Doctrine of theirs is not only contrary to Scripture, but all Maximes of Reason and Philosophy.

I will relate to you a Story that now comes into my thoughts, mentioned in *Gages* Travels, *page* 197. The said Author being at *Portolel*, a Haven belonging to the *Spaniards* in the *West Indies*, in the chief Church, there saying Mass; after the Consecration of the Bread, having his eyes shut at their wonted *memento*, there came from behind the Altar a Mouse, that ran away with the Wafer-god, which he presently finding, called to the people to help him look it out and recover it; several Priests with lighted Torches

and

and Candles used their diligence to find out the Malefactor; at last, after some search, they found the Wafer in a hole in the Wall, which with great joy they took out, and with joyful and solemn Musick carried about the Church in procession; and I observed in it, saith the Author, the Marks and Signs of the Mouses Teeth, as they are to be seen in a piece of gnawn Cheese: Now saith he, The Substance of Food is turned into the Substance of that which is fed by it: The Mouse had fed upon a Substance, else how could the print of the Teeth appear? But the Papists will not yeeld that it fed upon the Substance of Christs Body, it must needs follow then it fed upon the Substance of Bread. And so Transubstantiation was confuted by a Mouse.

The Papists worship Angels and Saints departed, which they justifie with a distinction, alleadging with that Worship called λατρεία in Scripture, they are to be worshipped and invocated; whereas indeed no worship at all is due to Saints or Angels absent, not so much as Civil, which is due to Superiors present, much less Religious, as Invocation, signified by any bodily adoration, for that is the Honour due to God onely, let it be distinguished how they can. All Prayer must be made in Faith; without a command or promise there can be no Faith. Now there is no promise throughout the whole Scripture of being heard by them, nor command to pray to them. *Mat.* 4. 10. *Thou shalt worship the Lord thy God, and him onely shalt thou serve.* Psal. 50. 15. *Call upon me in the day of trouble, and I will hear thee.* No direction to pray to *Abraham*, or any the Patriarchs. *Rom.* 10. 13. *Whosoever shall call on the Name of the Lord, shall be saved.* No direction to call upon the Angels, nor *Mary*, or *Peter*, or *Thomas*, or any of the Saints; and the Angel forbad *John* to worship him, *Rev.* 22. 9. *See thou do it not.* The Saints departed, know not the state of the Church in the World, it is peculiar to God to know the heart and behavior of men; the Angels by observation of the Church know the manifold wisdom of God; the Apostles Ministry revealed something concerning Christ to the Angels they knew not before.

The Papists say, *The Saints*, as Mary, Peter, Paul, *do make intercession to God for particular men, and receiving their prayers, present*

them to God. To ground which saying, or to warrantize it for Truth, there is not one Scripture. 1 *John* 2. 1. Our only Advocate is told us of, unto whom we are to have recourse: there is one Mediator between God and Man, and no more mentioned in Scripture. Their vain comparison, A man that would speed in his Suit to a King, must procure the favour of some Courtiers or Favorites to bring him to the Kings presence, helps not the matter; the Great Sovereign knoweth the wants, and hears the prayers of his Children, without any intervening means or meditation, except that of Jesus Christ, who at the right hand of his Father maketh intercession for us: *Isa.* 63. 16. *Thou art our Father, though* Abraham *be ignorant of us. Abraham* then glorified, knew not his Posterity, neither do Saints glorified know the state of Believers now.

It was my purpose here to have laid aside my Pen, that my tired hand might have had some ease; but when it afresh came into my thoughts, how devoutly the Sons of *Rome* contend for, and cry up the Pope as their Holy Father, and magnifie in their sayings the sanctity of his Court and Consistory at *Rome*, I prevailed with my self, before I left off, to give you some testimony of their own, concerning him; And first see what the Bishop of *Zamore*, in his *Mirrer of mans Life*, Dedicated to *Paul* the second, ascribes to the Popedome; *The Pope*, saith he, *is instituted and ordained, not only for Humane Principalities, but also for Divine; not onely to rule over Mortals, but also Immortals; not onely over Men, but also over Angels; not onely to judge the Quick, but also the Dead; not onely in Earth, but also in Heaven; not onely to preside over Christians, but also over Heathens.* Thus far the Bishop. The chief ingredient this mans Soul was made up of, surely was reverence to the Pope: Did he not, think you, deserve a Cardinals Cap? *Quo Jure* (if any ask) the Pope came by, or can claim any power here attributed, or said to be due to him, he saith nothing to, but is altogether silent; it is a Principle to be granted and believed, not to be disputed or questioned. Marvellous indeed was the impudence and blasphemy of these men; and very strangely cæcobedient were the Emperors and Princes of the World, that they would suffer such indignities from this Head, and his Appurtenances, as they usually did. But

lest

lest you object, this Bishop was one of his Minions and Platterers, and his saying proves nothing, I will acquaint you with an instance or two that will render you certain, the Popes believed, or would seem to do, so of themselves.

In the Popes Ceremonial, these Particulars are inserted, *That Emperors and Kings must hold his Stirrup when he alights from his Horse; they must lead his Horse by the Bridle when he rides; if he go in a Litter, the Emperors and Princes must bear him upon their Shoulders; they must hold his Bason when he washeth; they must carry up his first Mess.* These things have been actually claimed, admitted, and performed; and *Frederick* the first, is thought to have lost his Crown, because he had not studied that point of civility and duty, but through mistake, ran to the rising Stirrup, when the Pope did alight from his Horse: and upon the same *Fredericks* neck, did *Alexander* the third set his Foot, saying these words, *Thou shalt go upon the Basilisk and Adder, the Lyon and the Dragon shalt thou tread under feet*: The Emperor answering, *Not to thee, but to* Peter: The Pope replyed, *Both to me, and to* Peter. Was not this managed like a Vicar indeed? Do you not see hereby how to take some scantling of his greatness? Shall any dare to lift up their hands against him, when the Emperors bow under him? Many such Holy Fathers as these have sat in the *Romish* Chair; how in lowliness and humility do they imitate *Lucifer* their very Patron indeed! I will set down the Antithesis of *Gregory Haymburg*, though a Son and Servant of the *Romish* Church, yet by the impudence, and most forbid behaviour of these Popes, provoked to the same.

Christ rejecteth the Kingdom of this World: This Vicar canvaseth for it.

Christ refused a Kingdom when it was offered him: This Vicar will have one that is denyed him.

Christ refused to be made a Secular Judge: This Vicar takes upon him to judge the Emperor.

Christ submitted himself to the Emperors Deputy: This Vicar prefers himself before the Emperor, yea before all the World.

Christ reproved those who desired Primacy: This Vicar wrangles for it against all the Church.

Christ upon Palm-Sunday was mounted upon an Asse: This Vicar is not content with a stately Cavalry, unless the Emperor hold his right Stirrup.

Christ united the disagreeing Jews, and all other Nations in one Ecclesiastical Kingdom: This Vicar hath oft times raised Seditions amongst Germans, *and others that were at unity.*

Christ, though innocent, endured injuries patiently: This Vicar, though nocent, doth injuries to the Church and Empire.

It is very fit that this Dignity should have a Revenue to support it; neither needs any man doubt but these men who were so well skill'd and successful in the attainment of such a Grandeur as theirs, as well knew how to compass riches and treasures therewith. See how they come by it. *Guiccardine* in the fourth Book of his History of *Italy*, tells, *That the Popes, by an impudent practice in a trade of all things Sacred and Prophane, have their Riches augmented to excessive greatness, which scattered in their Court, have brought forth Pride, Luxury, Debauchedness, and abominable Pleasures.* The Bishop of *Charires*, who lived about 1180. saith, *The Pope is burthensome and insupportable to all men, he builds Pallaces out of Churches, and goes accoutred not onely in Purple, but in Gold.* So that you see he cannot onely devise means how to raise and come by Treasure, but when by holy hands and Agents he hath assured it to himself, he laies it out, and disposeth of the same for purposes needful, and agreeable to the Sanctity of their Sea. And judge you whether the *English* Papists have not very good reason to take it ill from the hands of any that shall gainsay or be unwilling to subject themselves to their Sacred Vicar and Successor of *Peter*?

By the Testimony of Records, in the time of *Lewis* the eleventh of *France*, there went to *Rome* from thence a million of Crowns yearly. And that during the Popedome of *Martin* the fifth, there went nine millions of Crowns out of *France* to *Rome*, without reckoning what was brought thither by the Clergy-men of inferiour quality. In the Reign of *Henry* the third of *England*, *anno* 1245. or thereabouts, it was found by an estimate taken for that purpose, that as much money went out of *England* to *Rome* yearly, as the

Kings

Kings whole revenue amounted to, in which estimate divers commodities were not reckoned.

The sums of money the Pope raiseth by his yearly Kine (for so the Whores and Concubines, he openly alloweth, are called) are very great. A Gentleman of my acquaintance, who hath been in *Venice*, told me, He was very well assured when there, that there were thirty thousand inrolled Curtizans in that City, that paid yearly money to the Pope for their liberty in the Whorish exercise: And proportionably are there in other Cities and places in *Italy* of these Cattel, that make their several paiments more or less, as they are in credit, and are resorted to by Customers. The price of a Whore in the times of the *Jewish* Law, was not to be brought into the Temple, but was an abomination; but through the plenitude of power the Popes have, they allow and receive it; and of all other places, *Rome* it self, the place of the Popes Residence, affords most of this kind of Game.

Hear what one of their own, an observer and bewailer of their filthiness and debauchery, saith:

Rome's *now a Stews, where* Peter *once did dwell,*
Infect with Female Flux, doth beastly smell,
Down to the Stigian *Vault, up to the Skies,*
And is grown loathsome in the whole worlds eyes.

Espensæus in his Commentaries hath this Distich.

He that would holy be, from Rome *must hie:*
All things are lawful there, but honesty.

And if for the onely support of his state, and supply of his need, these exactions and unusual payments be made, none must dare to quarrel or be scandalized thereat; the Pope may do what he pleaseth with all. But in exchange for their Gold, he gives and grants Leaden Bulls of Favour, Pardons and Indulgences, whereby the World is more edified and advantaged, then they otherwise are injured by the parting with their Treasure: and setting aside the

Indulgences

Induſgences granted to their ſeveral Orders, who being ſcattered up and down in all their Countries, have opportunity to diſpenſe the ſame to them that need and will pay for them; in the very City of *Rome* ſo much complained of, there are millions of years of Pardon, and Remiſſion of ſins; many thouſand of Quarantains, and power to free ſeveral Souls out of Purgatory, granted to ſuch that will at dayes and times appointed, viſit the Altar of the chief Church at *Rome*. So that if the good Benefits, and goodly Induſgences, granted at and unto *Rome*, to the people to be put into the Ballance, with the Crimes and Faults inſtanced in or practiſed there, it will be found that the evils or naughtineſſes will be preponderated by the other; and ſo the complaints againſt this place, and the Vicar whoſe reſidence is therein, will be found groundleſs. They muſt have brazen or ſteeled brows that can plead for, or labour to proſelite any to theſe filthineſſes and loathſome abominations. What cauſe have we in *England*, who are delivered from them, to bleſs God, and to admire his exceeding riches of Grace and Mercy therein! We may read our preſent happineſs in others, and in our Anceſtors miſeries. There were none more woful Tragedies of Popiſh Tyranny acted any where then upon our *Engliſh* Stage; No higher Trophies erected to the Popes ambition then here; no more rare examples of a devout abuſed patience then ours, when the avarice, filthineſſes, & exactions of *Rome* having left us nothing elſe, to her grief, and our glory, at laſt robbed us of our Patience too. Shall we that have abounded with bleſſings of the Goſpel, that have had the liberty of Gods bleſſed Word & Ordinances, and the ſweetneſs, comfort, and peace, that through his infinite Grace hath been vouchſafed therewith, apoſtatize to *Romiſh* filthineſſes? Shall any be found ſo unworthy and unwiſe as to leave or loath the clear and wholeſome Fountain of Gods Word and Truth, to drink again out of the loathſome puddles of their Soul-deſtroying Liquors? Doth Chriſt deſerve no better at our hands then ſo? Is the *Romiſh* Service better then his? the Devil and the Pope better Maſters then he? But that I find the Scripture (1 *Tim.* 4. 1.) expreſly affirming it, and pointing out theſe men, I ſhould ſtand amazed that any men, otherwiſe ingenious, ſhould embrace or eſpouſe ſo

curſed

cursed an interest as the Popish is. I have not much dread upon me as to the prevalency thereof, and return amongst us from these considerations: The general Illumination into Gospel Truths amongst us, which makes the very mention of Popery distasteful to the most of men. The *Protestant* Religion is become one of the Fundamentals of this Nation, by the Legislative Power Popery is ejected, and can never be introduced till those Laws be abrogated, which I hopefully conjecture can never be. The Kings Coronation Oath to defend the *Protestant* Religion, and maintain the profession thereof: The Interest of the greater part of the Nobility and Gentry of *England* (who have most of them Church Lands) will ingage them against Popery; they are too wise to imagine that their preserving those Estates can be consistent with that Religion. It is a thing well known how carefully at *Rome*, the Records and Terrars of all the Lands, belonging to the formerly Religious Houses in *England*, are kept, with a purpose to claim and repossess them when they have opportunity, (as it cannot be reasonably deemed otherwise) And the assurances of the Papalines have lost their credit in the World for many Ages: The unlearned of the people understand their Maxime, *That no Faith is to be kept with Hereticks*; and that the Pope doth allow by his Dispensations, the Sons of his Synagogue, when the state of the Church requires it, to swear to that they never intended. And others amongst us that have had the advantage of Education, must needs obviate many instances of their perfidy and cruelty in History, whereby Sovereigns, Kingdoms, Cities, and People, contrary to Faith, Laws, Oaths, Edicts, and Duty, have been despoiled, degraded, destroyed, and subverted by their means, treachery, and instigation.

The bloody practises of the *Romanists* are some of them fresh in memory; the *Irish* Rebellion, and the more then savage Cruelties practised upon the *English* (I mistake greatly if it can be parallel'd in Story) thousands alive can testifie.

The *French* Massacre, with the stupendious Barbarism upon Countrymen, Neighbours, and Relations, by fellow Subjects, was of late years, and known to have its rise and influence from *Rome*. Indeed the ordinary way of propagating Popery, and removing Obstructi-

ons

ons that lie in the way of Popish Designs, is Sword and Fire, Knives and Faggots. When they cannot answer their Opponents Reason, they will put a Gagg into his Mouth, or cut out his Tongue, and to the Fire with him.

A late passage comes now into my thoughts (of whose truth I can assure you) I will relate it to you. A Papist, about a quarter of a year since, coming into a house you know, began to utter and publish his Popish Tenets, in which practice being opposed by one present; and in discourse, something close laid to; instead of Argumentative Replies, he takes up a Brand out of the Fire, and throws at his Head; manifesting himself to be of the same temper and disposition with the rest of the Popish Rabble, whose last and strongest Argument is violence and cruelty.

Being now sufficiently tired in writing this Account of my enquiry into, and observation of the *Romish* party, occasioned by the Book of theirs you sent me; I must lay aside my Pen, which never before was imployed in business of this nature to you: If you find many blots in the Writing, consider filthy Narratives, or rehearsal of such vile Persons and practises as those herein mentioned, deserve not to be written fair. If I have credit with you, believe me in saying, that never yet was in the World hitherto any cheat to be compared with that of the Papacy. *Guſman*, *Machiavel*, and every the other Impostors that have been known, deserve none of them to mentioned the same day these are named in, being so much inferior to these men in the practice of Cozenage and Impostorisms. To convince you hereof, let the Tridentine Conspiracy in its opening, continuance, translation, adjournments, and conclusion, be considered; which in its whole management was directed and influenced by the Popes, (who by a Currier every two or three dayes sent that Spirit by which they were governed and guided, in a Cloak-bag to them) and if ever you meet with like perfection and attainments, in the mysteries of Deceit and Knavery, as there you will find, let me be blamed by you for want of skill in affirming it.

Forget not in all your addresses to Heaven, to cry earnestly, that the Lord who is Almighty, would Judge and Condemn this Whore

of

of *Babylon*, and put it into the hearts of the Kings of the Earth, to hate her, and burn her fleſh with fire. If you meet with any more of her curſed Merchants, that ſhall endeavour to obtrude their poiſoned and adulterate Wares, upon any that will be perſwaded to view or cheapen them, with Zeal and boldneſs in your Maſters Cauſe oppoſe them; and ſtick not to affirm it as a Truth, that the Popiſh Religion is a Miſcellany and complication of all Errors and falſe Worſhips, that have been in the World; and that a Tridentified Papiſt, if true to his Principles, cannot be a Faithful Subject, Servant, or Friend, to any Prince, Governor, or Vicinity, that have abandoned the *Romiſh* Sea. Make it your buſineſs to aſſert the Divine Authority of Scripture, to propagate the Truths and Principles contained therein, amongſt thoſe you ſtand in relation to; and pray continually, knowing *yet a little while, and he that ſhall come, will come, and will not tarry.*

MY weary Hand, and worn out Pen,
Can do no more, from four to ten:
Six hours full, in writing this,
They buſied were; Let me not miſs
Of your acceptance; And believe
It is not long before Reprieve,
From Romiſh *Threats and Tyrannie,*
To Faithful Ones ſhall granted be.
Gird up your Loyns, lift up your Hands;
The Judge before the Door now ſtands:
Vengeance moſt ſure he will repay
To's Foes, and ſuch as go aſtray:
Ceaſe not your cries to him to make,
For Zion *and* Jerus'lems *ſake;*
That they may be eſtabliſh'd ſure;
A Praiſe all Ages to endure:
And ſee you Pray with one accord,
Thy coming haſten, deareſt LORD;

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Thy Kingdom come, thy Will be done
In Earth throughout, by every one;
In manner like as 'tis perform'd
In Heaven, by those that are adorn'd
With Glory and Felicity,
That last shall to ETERNITY.

Feb. 2. 1666. YOURS

in all Christian Service

and Performance,

W. B.

FINIS.

Page 1. line 1. for *Misopormist*, read *Misoporniſt*